

THE AMERICAN MALL RECORD

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THE AMERICAN MALL RECORD

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JANUARY, 1893

THE AMERICAN McALL RECORD

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Dr. and Mrs. Chamberlain left Philadelphia in November for a winter in Southern California. We may feel sure they will not forget to further the interests of the Mission wherever they may be. A pleasant journey, dear friends, and a safe return!

It is a matter of deep regret that the state of Dr. Loba's health did not permit him to remain in Paris, in the work for which he is so eminently fitted, and which needs him so much. We give herewith an extract from the minutes of the Committee of Directors, Paris, of the date September 20, 1892:

"This committee have received with deep regret the letter of Dr. Loba, conveying his resignation as one of their number, as their fellow-worker in the Mission. While Dr. Loba's letter leaves them no alternative but to accept his resignation, especially on the ground of health, to which he refers, they assure him of their personal affection, of their high appreciation of the zeal and efficiency with which he has served the Mission during the past year, and of their desire and prayer, that the Divine hand may guide him in all his future steps, and crown all his labors with abundant blessing."

For the Committee,

E. I. ROUILLY.

Our Editor, Mrs. L. S. Houghton being called to Paris by the illness of her daughter, Miss Mary Houghton, who has been doing such efficient work in connection with Salle New York, sailed in the *Trave*, on the 13th inst., for Southampton. Her many friends will follow her with the prayer that she may find her loved one restored, and be able to return to the work that she was compelled to lay down so unexpectedly.

The Albany Auxiliary having expressed a strong desire that the next Annual Meeting should be held with them, the Board of Directors has accepted the invitation with thanks. Albany is so centrally situated that we anticipate an unusually large gathering. New England, Ohio, Pennsylvania and New Jersey are all next door neighbors. New York Auxiliaries will, of course, send their full quota of delegates. Even the remote states have direct lines of access to that city. Let us have a rousing good meeting!

We would call special attention to a circular letter from the General Secretary on another page. Do, good friends, make all the use you can of our literature. So you may profit the cause we all love, while giving pleasure to others.

Our readers will note with interest the letter in which the President of the Association announces an important step taken by Dr. McAll in regard to the management of the Mission. We think they will agree with her, and with the editorial comment extracted from the *New York Evangelist*, that the step is decidedly a step in advance, and will rejoice that the Mission is on so firm a basis for future work. It only remains now to give it adequate support!

During the absence of the Treasurer, Mrs. Chamberlain, the Assistant Treasurer, Miss Remington, will receive all

moneys, checks, etc., being drawn to the order of Frances Lea Chamberlain, *Treasurer.*

The General Secretary has had a number of the little folding cards "How to Find the McAll Stations" printed. They are small enough to carry in a card case or pocket-book. Send for a few, and give one to any friend, who may be going abroad.

Our friends in Harrisburg, Pa., and other places, who have contributed towards names being put on the chairs in stations in Paris, will be glad to know that small brass plates bearing the names have been put on chairs in Salle Beach and Salle New York, unless otherwise designated, these being much visited by Americans.

At this juncture, when Dr. McAll is so nobly giving himself to the arduous labor of raising funds for the Mission, it is fitting that we should recall to mind, and emphasize the fact, that he and Mrs. McAll have never profited, by so much as a dollar, by the money that has been given to this cause. They have carried on the work entirely at their own charges, during all these twenty-one years, never receiving a penny of salary. Since they have so nobly given *themselves*, their appeal for money should come with double power.

Dr. Loba, having since his return to America taken a period of rest, has now accepted a call to a Congregational Church in Evanston, Illinois.

La Circulaire Politique, a French daily newspaper, publishes in its issue of November 10th, a portrait of Dr. McAll, with a sympathetic sketch of the beginning of his work in Paris.

We are called upon to record the loss by death of Mrs. V. C. Sweatman, one of the Directors of the American McAll Association. Our friend and associate has filled a place in our counsels from its organization, and was always ready by her presence and generous contributions, to show her deep interest in the McAll Mission in France.

A quiet faithfulness marked her work, for she was one who lived in deeds, not words. She was called suddenly away from the center of a loving home circle, from a church whose pastor valued her as a helper in Christ Jesus, and from other labors of love in this city.

We shall miss her pleasant smile and friendly greeting. Let us remember that, though

No outward sign or sound our ears can reach,
But there's an inward spiritual speech,
That greets us still, though mortal tongues be dust.
It bids us do the work that they laid down,
Take up the song where they broke off the strain.

AN IMPORTANT STEP.

[From a letter from Mrs. Parkhurst to the Auxiliaries of the American McAll Association.]

Dr. McAll's increasing years and failing health have brought about a readjustment of the Board of Directors in Paris. At a meeting four weeks since, Dr. McAll submitted a plan which he, with Mrs. McAll, had labored and prayed over long and anxiously. He writes: "Two features of the case pressed upon my spirits,—one, my state of health in view of the immense burden of detail and administration; the other, the absolute need that effective effort in behalf of the Mission should be put forth in London and in England generally, in order, if possible, to make up for the vast losses by death, and as we fondly desire, render feasible the extension of the work so urgently demanded, from every corner of

France. The only practicable solution any of us could devise, fitted, as we hope, to meet both these requirements, is the following: It is arranged that Mrs. McAll and myself shall have a second home in England close by London, and devote part of each year to holding meetings and organizing work for the Mission in that country. It seems that only those so closely identified with the work as we are, can accomplish this." He then goes on to state that they propose to retain the closest possible connection with the work in Paris, and expect to spend four months (May and June, with December and January probably) of each year there. Being relieved of the burden of details, he can, when there, devote himself to the spiritual interests of the Mission, and to such matters of urgent importance, as may from time to time arise. This plan necessitated an entire reorganization of the Board. Its members have accepted Dr. McAll's proposal, and have consented to assume the added responsibility.

Two most valuable members have been added to the Board, Pastor H. Merle d'Aubigné, and Monsieur Jacob de Neufville, the head of one of the very large banking houses of Paris. The father of Pastor d'Aubigné was the famous historian, and the father of M. de Neufville was, until his death, the most generous friend that the Mission had in France. It appears that the son shares fully in his father's devotion to the Mission and its work.

Dr. McAll remains Honorary Director, while the other officers of the Board form an Executive Committee, with Rev. C. E. Greig as chairman. Our knowledge of Mr. Greig enables us to feel that he has been selected with Mr. McAll's usual wise foresight, for he is an able executive officer. And our anxiety, which has been great for some years, lest we should lose Dr. McAll entirely, is allayed, for we hope the relief from the *great* burdens may spare him to the work for many years.

Under date of October 12th, Dr. McAll writes: "Yesterday we had what I consider a *delightful* meeting of our directors. *All* were present,—fourteen, including the two new members. Dr. Thurber, as henceforward one of the Vice-Presidents, made a most touching address which went right to my heart. M. de Neufville promises to be a very important acquisition. He is not only a man of wealth, but also, (which is still better) shows himself a true Christian, with his heart set on evangelization. Without a suggestion from anyone, he said to the committee that, at any and every time, at which the Mission was in need of funds to enable it to tide over a season when money did not come in sufficiently, (as in mid-summer, for example) he would gladly advance, as a loan, 20,000 francs, *i. e.*, \$4,000. It is a *hard wrench* to give up our dear meetings and people; but, for the time, we must reverently follow what seems clearly a divine direction."

And all this sagacious rearrangement of the administration is the more an occasion of gratitude to God, in view of the great disappointment which has recently come to the mission, through the ill health of Rev. Dr. Loba. The year's arduous, enthusiastic work in Paris proved too severe a tax upon Dr. Loba's strength, and he felt compelled to resign. The resignation was reluctantly accepted by the Board in Paris, and the warmest assurances of respect and love were given to Dr. Loba. The regret, in view of this unexpected loss, will be keen and widespread on this side the water, as well as on the other side. There is, however, this compensation, that henceforth we shall have in our own country one who, *by experience*, has known the mission's value and need, and who will do all possible to promote its interests. We have, in Dr. Loba, a friend whose aid will be an encouragement and a power.

And, finally, we must subscribe ourselves to the belief that Dr. McAll's continued connection with the mission is a

guarantee that the same general lines will be adhered to as have made it so prosperous in times past, and beg that you, as Auxiliaries, will redouble every effort, so that this change may work the enlargement and spiritual growth of our beloved mission.

N. B. PARKHURST,

President.

October, 1892.

PROGRESS IN THE McALL MISSION.

[The same week in which Mrs. Parkhurst's circular letter was given to the public, the following editorial appeared in the *New York Evangelist*. It says substantially what we would say on this subject, and we, therefore, give it to our readers as it stands.—EDITOR.]

The many friends of the McAll Mission in this country will read with satisfaction a statement prepared by Mrs. Charles H. Parkhurst, President of the American McAll Association, which appears on another page. Few of them will fail to recognize the rare beauty of the step now taken by the venerable founder of the Mission as there set forth. The McAll Mission has been from the first so entirely identified with Dr. McAll himself, his marvellous personality has so animated and sustained it, that as year after year robbed that fragile form of something of its vigor, people have asked themselves with sinking hearts, What will become of the Mission when Mr. McAll is gone? Like a wise master-builder, Dr. McAll has taken upon himself to answer this question. For twenty years he has been engaged in laying broad and deep the foundation of a work, of which the importance is even yet only half recognized. And now, those foundations being so laid that they may not be shaken, he chooses other men, younger and stronger than he, to go on with his work, while yet holding in his own hands the plan, that for a long time, at least, he may supervise the building.

An act of such entire self-abnegation, such genuine humility, such true devotion to a cause, is seldom seen. It is

hard to give up control that we have grown used to exercising ; it is hard to step aside and see others doing, with the friction of new effort, that which it has become second nature to us to do ; so hard, indeed, that few ever have the grace to do it. But Dr. McAll loves his work far more than he loves himself. He knows how important it is that the Mission, under a new management, shall gain the confidence of the public before it shall lose the prestige of his name. And so he stands aside, taking up the drudging work of raising money, in which he knows that his personality and his name give him a strength as the strength of ten, thus putting the work of his last years to the utmost possible value, while yet retaining that personal responsibility for the conduct of the Mission, and giving it that general oversight which is needed, till the new Executive Committee have learned to go alone.

With this new arrangement, the McAll Mission starts on a career of deeper as well as wider usefulness. The work has always been a good place for the investment of American money. It is a better place now than ever before. .

MY IMPRESSIONS OF THE McALL MISSION.

By REV. JOHN BALCOM SHAW, D. D.

It is now only twenty-one years since Dr. McAll, with the faith of an Abraham, began his work in Paris ; but, though this may be regarded as a brief period in the history of a city, and especially in the history of a city's evangelization, results have already been attained which far outreach the expectations and hopes of the early supporters of this movement, and even of Dr. McAll himself.

The Mission is certainly making a strong and telling impression upon Paris and Parisian life. Its work, of course, lies chiefly among the lower classes, but not exclusively so. It was a surprise to me to see so many intelligent and evidently influential people interested in the Mission and attending its

meetings. This is most noticeable at the hall on Rue Royale. Another thing which indicates the growing influence of Dr. McAll, is the increasing favor with which his work is being received by the leaders of Paris, and particularly by the newspapers. A few years ago the whole movement was ignored or sneered at; but now it is not unusual to find some of its more important gatherings reported in the papers, and referred to with respect, if not with commendation. But, as is the case in most mission fields, whether at home or abroad, the most hopeful and encouraging phase of this work is that which is being done for and among the children. That Dr. McAll and his adjutants are teaching the youth of Paris, no one for a moment can doubt. Twenty-one Sunday Schools, all well attended, and twenty-six children's meetings in Paris, and its suburbs, must constitute a power in inculcating the truths and principles of Christianity in the minds and hearts of the children; and by winning these children, a geometrical progression of numbers and influence will be started, whose results no prophet can predict, and no mathematician will be able to compute.

When in Paris this last summer, I availed myself of an opportunity to attend service in two of the salles of the mission. The first was a Sunday afternoon at the Salle Philadelphie, on Rue Royale, which in some respects is the central station of the Mission. I had just been attending an unusually spectacular service in the Madaleine, and came from that to the meeting of the mission. A more striking contrast could scarcely be imagined. The clergyman, (I did not catch his name) preached a most direct, helpful and uplifting discourse, and the people listened directly and eagerly, with a look upon their faces which expressed hunger for the truth, appreciation of the truth, and response *to* the truth. And they listened to the reading of the Scriptures, too, with a rapt attention which it seemed to me I had never before witnessed.

They listened as people might be expected to listen only when some tragic story is being told, or some heroic deed recited. They were plainly seekers after truth. The truth had been denied them so long, that, now that the clasp which kept the lids of this Bible fastened, had been broken, they greeted it with a welcome, which was positively pathetic, as well as beautiful. No one could attend a meeting of the McAll Mission in the Salle Philadelphie, and not come out at its close, a warm, enthusiastic admirer and supporter of this great and noble work.

The next night, I went to see what was being done at the Salle Rivoli on Rue St. Antoine—the station which is supported by the McAll Auxiliary of New York, and for that reason is sometimes known among Americans as Salle New York. This hall was at one time one of the most obscene ball-rooms of Paris, and the manner in which it has been transformed by means of paint and kalsomine, banners and mottoes, is a practical illustration of what the work which is being carried on there is doing for the people among whom this station has been planted.

The singing here was equally as spirited as at the other meeting. I found myself unable to keep silence, and, though my French pronunciation is most faulty, and under other circumstances my pride would have restrained me from displaying it, I joined in the singing as lustily as if I had been a native Frenchman.

It was interesting to study the faces of the audience. Some of them were sad faces, but most of them were intelligent and strong faces, in the case of almost all of the men showing marks of dissipation, but at the same time disclosing an eagerness to receive spiritual help and healing. I saw many men and their wives sitting together and looking over the same hymn book; working men with their tools or lunch pails shoved under the seat; women with their baskets, hav-

ing stopped on their way from the market ; and many street tramps who had apparently strayed into the meeting because they were glad of a place in which to sit down and rest ; but all of them joined heartily in the singing, and gave attention to the services as I have seldom seen a group of men and women do in the down-town Missions of our own city. I felt Faber's beautiful words, "The music of the gospel leads them home," were never more true than in the case of the attendants at the McAll meetings.

From beginning to end, I was much impressed with the character of the work which this great evangelical agency is doing for Paris. I prophesy for it an increasingly useful and prosperous future, and bespeak for it the sympathy and support of all American Christians.

GOOD NEWS FROM A VALUED FRIEND.

How time does fly ; this day last year I was on the ocean making headway towards Philadelphia, and it really seems the other week only. Once on the battlefield again, my hands, head and heart, have been kept very busy. What with my preparation for the English and French meetings, the visiting of the church members, committee, and extraordinary meetings, and my leisure moments given up to the translation of the Gospels into the language of Mauritius, you will easily understand why I do not oftener afford myself the luxury of a pleasant chat with my friends, far and near. I make it a rule daily to remember "all the friends in the United States," at the throne of grace.

You have already heard of the pleasant trip I had on the return journey ; surely a full answer to many American prayers. Then my good wife gave me a joyful surprise by appearing among the welcomers on the quay at Liverpool, and a few days after I was among the dear children in Paris.

The friends of my English church and many of the mission had a welcome tea in my honor in Salle Philadelphie; and ever since, the work has been continued as if I had never been absent. The Salle Philadelphie meetings seem to me more blessed than ever; the attention is earnest and solemn; a deep work is going on in many souls. The Friday prayer-meetings are most interesting. The retirement of Dr. McAll and the departure of Dr. Loba, seems to have made all of us more serious and solemn. Oh that God would baptize us with power from on high! After a Sunday afternoon meeting on Rue Royale lately, I asked persons desirous of speaking to me on the salvation of their souls to remain. Eight of them did, and six were real seekers after light and peace. One case was that of a young woman who a few weeks ago passed the entrance on her way to drown herself in the Seine. Our brother at the door pressed her to enter; she did so, listened, was moved, and returned to her lonely room. From that time she is a constant attendant. I have heard her pray. She has told me her history. At ten years of age she became a dancer in the theatre, in which she spent several years; now earns her livelihood as a seamstress among many employees, where all day long most impure things are heard. She is an orphan, and friendless; she believes she is forgiven, but is still very, very sad. Perhaps our lady friends will pray for her, for she is exposed to perpetual temptations here.

Very interesting conversations often take place at the "fraternelles" after meetings, both at Salle Baltimore and Salle Philadelphie. But I yearn for conversions.

SAMUEL H. ANDERSON.

We have still some copies of the photo-gravures of the Mission Boat, the price is 25 cents for the two views, one of the exterior, the other of the interior. Send to the Bureau, 1710 Chestnut Street, Philadelphia, for them.

GLEAMS OF LIGHT.

A brief sketch of some of our smaller and more recently founded provincial stations will, I believe, interest the readers of the RECORD. Month by month, many appeals for help reach the Committee (such as the one cited below), where a small annual grant would suffice to kindle a new centre of light in the gross darkness;—but, alas, the funds are not in hand.

MONTMORILLON (Venice).

This station was founded in January, 1891. Funds only permit a visit *twice a month* to this small town, about forty miles southeast of Poitiers.

Pastor J. Excande, of Thiat, a village not far off, who is supported by the *Société Evangélique*, earnestly desires to have a resident colporteur or Bible woman.

THIERS.

This is a town to the west of Lyons. Of its 19,000 inhabitants, 15,000 are working people engaged in the cutlery trade. Pastor A. A. Boisson, (Wesleyan Church) writes—“Our meeting enables us to make known the Gospel of Jesus Christ to many who are in the most complete ignorance. Sometimes our hall has been more than full, and neighbors have crowded round the open windows and doors to listen. Some few of those who have heard the Gospel in the hall even plucked up courage to come to the Chapel on Sunday mornings and afternoons. On one evening, when I was unable to go to the meeting, one of the elder girls, though a Catholic by birth, read a chapter instead. The people greatly enjoy the tracts and periodicals we distribute. Hymns are learned, and sung in the workshops. Forty years ago, Thiers had only ten or fifteen Protestants *in it* there, to visit the people, but—funds are wanting. Last year, three people wished to take the Lord’s Supper, and have joined the church at Thiat. This

year, a lad of fourteen, who has attended the meetings regularly, has confessed his faith, and has been received into the church with great joy. The meeting has lost one of its most aged members, an old man over eighty years of age. "He had long been ailing," writes Pastor Excande, "and I visited him several times. He felt a deep need of pardon for his sins, and prayed earnestly himself; he also besought our prayers. We have the sweet assurance that he died in the faith." To-day, we have a chapel, a pastor, some two hundred members, a Sunday and Thursday school.

We greatly need an additional grant of 600 or 800 francs a year, that we might hire a suitable hall, in a central situation, for our popular meetings.

"We have often 40 or 50 at the meetings, chiefly poor working people and their children. The children of the Thursday school help me to distribute tracts on market days."

SAINTE FLORINE.

Pastor A. Thierry writes—"We are surrounded by much ignorance, indifference, and materialism. The majority of the people have no religion at all; the Gospel has but little attraction for them. We have chiefly to do with miners and peasants. Most of those who come are ignorant women; men are few, for they greatly dread public opinion and the mockery of their comrades, so they keep away from all forms of religion. Their children, though, come to our schools."

Our audiences have lately become larger, and more attentive; some new faces are seen. I attribute this largely to the help given us by several brethren who have lately visited us. Our school has also made progress.

A woman lately said to me—"I do not know what would have become of me, but for your excellent words; several times I had resolved to throw myself into the water." Several

of our habituées have come to us for lessons, and can now read their New Testaments.

ESTANDEUIL AND ST. JEAN.

Work in these villages, in the Puy de Dôme, was begun in January, 1891, by Pastor A. Forget. That there was more result than was apparent seems proved by the fact that the priests took the trouble last year, to get some Missionary Monks to conduct a skillfully planned campaign against the Gospel in these places. Pastor Forget wrote :

“ At Montmorin they held forty-six of these meetings and twenty-three meetings for children. At Estandeuil the same. That these meetings have been directed against us is proved by the fact that at Montmorin, which is divided into two villages, upper and lower, the campaign has been held only in the upper village where our hall is. The priest of that part is paid by the bishop ; that of the lower, by the government.

“ All the Catholic children have been taken from our school and placed under the care of the sister who conducts the mixed communal school. *Not one Protestant child has yielded !*

“ One old man, a Catholic, who had been *once* to our meeting, would not have the priest at his death-bed. During the prayers I addressed to God by Jesus Christ, he put his hands together like a little child, and at the last he grasped my hand and held it for some minutes. I conducted his funeral ; the grave-digger, instigated it is said, by the words of the priest, had the impertinence to fill in the grave while I was speaking.”

Pastor Forget writes recently, “ There is another commune still further off, in which I have held gospel meetings, though, unfortunately, I have not, at present, obtained a hall there. This summer a Christian brother, visiting the neigh-

borhood, held several meetings in the large room of the public house. One of those who attended these meetings promised to find me a more suitable place. As the population here is much more friendly than in other villages, I hope that we shall soon find a hall, and also an audience eager to accept salvation through Jesus Christ.

“At Estandeuil, one elderly man wishes to hear of nothing but Jesus Christ and His word. At each meeting he exclaims, ‘How beautiful! how beautiful!’ Another, who first came because he hated the priests, has made decided spiritual progress this year. He is glad to hear of the conquests of the gospel in other places, but hitherto only his intellect has been won for Christ.

“In our halls the Bible pictures are hailed with great delight. During the last three months, more than 1200 tracts have been distributed. I have so firm a conviction that I shall find a hall in the commune I spoke of just now, where we have greater success than elsewhere, that I beg you to inform the Committee of it at once, that they may vote me the necessary funds.*

“You will learn with pleasure that, over and above the ordinary meetings, I have had the privilege of preaching the gospel to two classes of persons rarely reached: First, to the Clermont-Ferrand Lodge of Free Masons, at the interment of their treasurer, who, though a Catholic, desired that the religious service at his funeral should be conducted by a Protestant; second, to the professors of the great Lyceum of Clermont-Ferrand, at the funeral of one of their number. May God bless the seed thus sown in their hearts.

HENRY JAMES BENHAM.

*How can we, unless we have enough in prospect to pay for existing halls? This is a constantly recurring difficulty.—H. J. B.

THE BOAT IN AUGUST.

BY F. ROMBEAU.

EPERNAY. The presentation of the gospel was met with the greatest interest by serious and attentive audiences. Upon the advice of Mrs. Pim, M. Charlier, the pastor at Epernay opened a hall in order to continue the work begun by the mission boat.

One Sunday evening, after the last boat meeting, I witnessed a really touching scene which moved me greatly. Knowing that we were to leave Epernay at an early hour the next morning, a number of parents brought their little children to Mrs. Pim that she might give them her blessing. Many were deeply saddened by our proposed departure; all asked us to return again soon.

At five o'clock on Monday morning, a goodly number of those who had regularly attended the boat meetings, appeared on the river bank to bid Mrs. Pim a last farewell, and to tell her once more of their gratitude.

DAMERY. We arrived here toward noon. The arrival of the boat attracted curiosity-seekers, and Mrs. Pim took advantage of their appearance to announce that there would be meetings on the boat every evening at eight o'clock. It was not long before the news was spread abroad through the village. That evening so great a crowd came that we were obliged to hold two meetings, one after the other. Even then the people could not be accommodated. Many came in little boats and, drawing up under the windows of the *Bon Messager*, they begged that they might be opened in order that they might hear. Hymn books were passed out of the windows and were eagerly bought, a tract being added to each one by way of gift. Every one sang, in doors and out. "Come to the Saviour who loves you" was one of the hymns.

During the day Mrs. Pim would converse with the passers-by, explaining the object of the work, distribute tracts, talk to

the children, inviting them to come on Sundays and Thursdays at three o'clock, when the children's meetings were held. They came in great numbers, quiet, respectful, listening with attention to the good lessons Mrs. Pim gave them.

On Monday, August 26, we set out for DORMANS. We went slowly for the wind was strong, and the boat is difficult to steer in a high wind. We had already gone several kilometres, (about 4-5 of a mile) and had reached a place where the railroad runs along the river shore, when we saw the Paris express approaching. White handkerchiefs were fluttering from a window, showing that there were travelers who had some interest in us. The train passed like lightning, but not without giving us a glimpse of Dr. Benham and two ladies, one of whom was Mrs. Parkhurst, who had done us the honor of paying us a visit at Damery.

We arrived at Dormans about seven in the evening. The committee had called me back to Paris, but I was able to remain in the little town for the first meeting. It was a very large one.

The next morning, September 1st, I was at the station to take the train for Paris. An employé presented me with a great bouquet of flowers. I stepped aboard of the train and left to Pastor Cerisin the care of the evening meetings on the boat.

I am convinced that immense good is being done in Champagne by this boat. The attention of the audience, the evidence of sympathy which they give suffice to show this. The letters which Mrs. Pim has received, entreating her to return, and expressing the ardent desire to see the *Bon Messager* again among them, also testify to the good that has been done. "While you are gone," they write, "we will read the Bible and sing the hymns every evening." Such people are not indifferent to the preaching of the gospel, nor untouched by the love of Christ.

We beg for the prayers of all, and long for the advance of the Kingdom of God. Let us pray much and in faith, that the Lord will bless and bring forward the work so happily begun in the valley of the Marne.

THE McALL MISSION AND YOUNG FRANCE.

[From the *New York Evangelist*.]

DEAR EVANGELIST: In this time of moral movement among the young people of France, it will surely be interesting to your readers to learn something of what the McAll Mission is doing for the youth of this country. It would be too long a story to tell how, at Bordeaux and St. Etienne, at Lyons, Nice, and Cannes, we have been able to gather together small classes of young men and women.

In Algiers, where the Mission began in a great storm of disturbance and opposition, but was soon successfully established, we easily started a nice Young Men's Christian Association amongst the students of the colony. It was surprising to see how these educated young men were desirous to give a good example, and how they found time to write papers on Scriptural subjects.

Much more important, however, was the work in Paris. The Sunday-schools there, under Mr. Greig's management, are among the most hopeful features of the McAll work, but in common with Sunday-schools everywhere, the problem has been how to keep the boys of fourteen or sixteen years of age.

We long since started a Young Men's Christian Association in the Faubourg St. Antoine, and several meetings for the older boys and girls, as well as preparatory meetings for Sunday-school teachers, but the time seems now to have come when the evangelization of young men should be attempted. The work that Mr. McAll believed to be most feasible was that for soldiers, and for some months I gathered together

a few recruits in one of the halls of the Mission. The Lord blessed this beginning by two or three conversions, but it soon became evident that a place entirely at their disposal was needed. The Mission approved, but had no money for this purpose. However, the Lord made my way easy. A prayerful doorkeeper of the Mission was successful in immediately finding a proper place, which a very kind Roman Catholic landlord was quite willing to lease to me. He even refused some better proposals and accepted the small sum of money I could afford to give. The house was just between the two largest barracks of Paris, near the Champ de Mars and the Ecole Militaire.

The whole of the small house was hired for nine years, with a right to keep it other nine years if it pleased us. A converted Roman Catholic priest was engaged to give lessons every evening, and as soon as all was arranged, some soldiers, four at first, increasing between fifty and sixty, came every evening from five to nine o'clock during the winter. Bible classes and divine services are regularly held, and are appreciated just as much as the games and singing lessons. Addresses and lectures have been given by our best men, even by deputies and political men. Dissolving views have been found attractive, and as we get better known and our premises made still more convenient, we can expect a far more successful winter this year. Among the two or three hundred soldiers who are accustomed to drop in more or less frequently, the very best spirit has always prevailed.

In these halls, tastefully decorated and adorned with a few nice scenes of sacred history, the young Frenchman sees the national flag and his Bible, our object being to join them so as to produce good citizens before God and man. The young men themselves proposed that the society should be called "La Jeune France Chrétienne;" and round the red Geneva cross we agreed to write these words, "Patrie—Dieu—

Salut." Their instinctive and hearty adhesion to our evangelical purpose proves that the best field for the Gospel will be found among the many thousand young men scattered in barracks throughout France.

As soon as the finances of the Mission permit, it is my hope to open another hall the other side of Paris. Four such halls would be enough for the city. This is one of the cheapest works in operation in the Mission. The government very kindly withdraws all taxes from this hall, the greatest favor that could be shown to us from high quarters.

The next step in this work will be to establish a home or a reading-room for students. Not less than ten or twelve thousand students are gathered in the Latin quarter. Most of them are Frenchmen; some, however, are from various countries, and if they were attracted to the Lord, they could do much good all over the continent.

The semi-military discipline of the Lycées is not the best preparation for young men thrown suddenly on the dangerous freedom of the "Quartier Latin," without any kind of supervision. We have long felt convinced that we must offer some respectable place where these young men may go for study and amusement, which will replace in some measure the want of home ties, and keep them from frequenting the restaurants and beer shops, or worse still, the public dancing hall of the neighborhood, where so many lose far more than money and time.

Their excuse for their irreligious life is that intelligent fellows are disgusted with superstition. But are they to go to atheism in leaving the worship of their childhood? They must rather become enlightened Christians. Men like Pasteur, Claude Bernard, Wurtz, R. St. Hilaire, and others have, we are glad to say, given by their teaching a solid basis for religious discussion. A new school is reacting strongly against the corrupt literature of the age. Certainly it will be our

fault if the light of the gospel be not brought home to many young hearts.

It is my strong desire to take an apartment in the district large enough to receive some students. I trust that the McAll Mission will be able to help in opening a salle. It is, at least, the committee's intention to favor such a plan. The work once begun, would unite the interest of all Christians. It would partly be self-supporting, and a hotel would soon pay. A hall in this quarter would do more good than five in other districts of Paris. Why should we not one day have a regular chapel for the men at college? We must, at any rate, show these intelligent young French students how anxious we are to befriend them.

MEETINGS FOR OTHER YOUNG MEN.

The gathering of young men of the Faubourg S. Antoine is still existing, and Mr. Greig has now at Bercy a building for young workmen and artisans. But in several other halls of the mission the young workmen or artisans could be brought together. I am about to start a meeting on Sunday afternoon in the Mission Hall of the poor and rough district of Ledru Rollin. Such a meeting would also be practicable in the hall at Bonne Nouvelle, where a good many young, well-behaved men are attending very regularly the evening meetings. It would require a man to forward this endeavor, and I hope that a helper will be given for this special work amongst a wide class of hearers.

We do not know what can be done by the young Frenchmen we are teaching, but why should not their conversion decide one day the attitude of France?

ARTHUR H. G. DE ROUGEMONT.

A WEDDING AT BERCY, PARIS.

October, 27th, 1892.

Not the first, probably, which has taken place in this little Mission Church, but yet one in which there are certain features of interest that the readers of the RECORD will be pleased to hear about.

Who was the bride? Who were the guests? Was there very much in the *ensemble* to attract an admiring crowd? Possibly not—though certainly the very simplicity of the arrangements was in itself a charm. Perhaps also many present *felt* that one guest had been asked in a special manner to come and bless the young couple—He to whom they both belong.

But who was the bride? Let us go back thirteen years in the history of the Mission, and M. Greig can tell us that she was then one of the *first* of his scholars in the Faubourg St. Antoine school. Not at that time a very promising child, but needing the utmost patience and forbearance. How many others would have lost all hope of ever gaining her heart—for the Saviour, but this wise superintendent watched, and waited, and prayed as he has done with how many others? This Master alone can record, and finally the good Shepherd drew this wayward child to himself, fitting her afterwards in a very special manner to be a help to her kind teacher, so much so that the Faubourg school is almost identified in his mind with the bride of to-day, and leading him to say to her so touchingly in his address "*Nous avons travaillé ensemble,*" (we have worked together) and also speaking of her marriage as the "*couronnement de son œuvre,*" (the crowning of his work.)

As the pastor of the Bercy Mission Church, M. Greig united the young couple, giving them as their motto the last verse of the 48th Psalm, and exhorting them to cleave to the Lord as their God, their Guide, their Shepherd. He also

presented them with a beautifully bound copy of the Scriptures at the close of the service.

And shall we not briefly refer to the bridegroom, whose path as a Christian young man has been a progressive one, since the early days when he was first noticed as attending the Bercy meeting, and later on since joining the Y. M. C. A., and devoting the whole of his free time with much disinterestedness to the Lord's work in two of the Mission schools.

* * *

OPEN-AIR PREACHING.

By HASTINGS BURROUGHS, M. D.
United States Vice Consul.

The principal features of the year's work has been that of *open-air preaching* in all the small towns and villages around St. Etienne. Preaching in the open air is quite an innovation in France. It could not by any means be attempted in the large cities, although permission is given freely enough to all the charlatans, itinerant dentists and medicine men, to draw large crowds on the public squares and speechify themselves hoarse.

It was at the beginning of the past summer that I commenced evangelizing the districts around this town, and have continued it without interruption every Sunday afternoon up to the present. Each Sabbath I take with me a few of our converted men, four or five, and not always the same; carrying a little bundle of New Testaments, tracts and hymn leaflets, we go to one or other of the villages. Generally on entering, we find four or five women sitting before their doors and two or three men lounging about; that is always sufficient. Taking our stand in the street, we tell them that we are going to sing for them, an announcement which seems to arouse them much. Leaflets are handed to each and the hymn announced; we begin to sing as loud as possible in order to

attract the neighbors; soon we see them coming out from every hole and corner, in twos and threes; and before the hymn is finished we have quite a crowd around us, looking at us in astonishment, for they see we have not the appearance of tramp singers. Sometimes I am recognized and I hear them whispering to each other, *C'est le Médecin Anglais* (it is the English doctors.) I commence by explaining to them what our intentions are in coming into their village; and after a few remarks on the hymn itself, I give out another in which now the people join with interest. One of my companions or myself then reads a portion of the New Testament, and preaches from it for ten or fifteen minutes, when another hymn is sung; and at the close, I exhort them to take the New Testament and read it for themselves, saying that they will find in it all we have said to them and a great deal more, that it is God's word and consequently they should learn out of it how to do his will and so be saved. During the last hymn, one of our friends goes about through the crowd offering the New Testament for four cents. It is frequently most wonderful to see all the hands stretched out for the Divine book. A dozen or so are disposed of this way; and when the meeting has fully terminated, I request those who have purchased the Gospel to remain a moment with me, in order to impress on them the value of the precious book and how they should read it. This point I consider always very necessary, as in France, where the Bible is utterly ignored amongst the masses, when given to any, it is looked on as any other book, thought interesting in certain parts, read lightly half through and then thrown aside. From this meeting we move up the village and hold another, and a third if the place is large enough, and then go on to another. In this way we are able to hold from four to five meetings every Sunday, we dispose of all our Testaments and tracts, and return to St. Etienne, our hearts full of thankfulness to the Lord, and get ready for the usual evening meeting.

In those improvised meetings, the children, who always form the inner circle, come in for their share of good things, as we distribute amongst them the Sunday-school American picture cards, which greatly pleases the mothers.

I consider, from the experience I have had, that these open-air meetings are one of the best means of spreading the Gospel in France, and should be employed by every living church. Unfortunately the pastors here, although in general very excellent men, are doubtful of any method savoring of originality. They should form a band from amongst the members of their church and send them out, or better, go with them to the country districts on every fine Sunday afternoon, and bring the news of salvation to those who cannot otherwise have the opportunity of hearing it. If this were generally done, what a stride the gospel would make in France! We pay a good deal of attention to the town, but we neglect the country; and yet it is there we get the most patient and willing listeners. I never was more happy than when I found myself the centre of a large crowd of men, women and children, speaking to them of the love of Christ. If it please God, when the fine days return, we will go out again and try to spread ourselves over a much larger area.

Our regular meetings, six a week, are doing very well, as is also the Medical Mission. I have just begun to organize a Christian Endeavor Society, which I do not doubt, will put a new invigorating spirit into the work. We look to the Lord for a great blessing this winter.

St. Etienne, November, 1892.

“The Cruise of the Mystery” and “Fifine,” by Mrs. L. S. Houghton, are doing a good work in spreading a knowledge of the work in France; but we wish to have orders coming in to supply Sunday-schools and public libraries with copies, that the young people of our country may know about this blessed mission.

THE WINTER WORK OF THE MISSION BOAT.

The work is going on capitally here and at La Rochelle. The boat is still at work. Since Capt. and Mrs. Pim left, she has been at Changis-St. Jean, at Varedde-Germigny, at Trilport, at Lagny-Thorigny, and is now at Esbly, on her way to spend the winter at Meaux. She cannot move about in the winter, because sometimes the river is frozen, sometimes there is a scarcity of water, and sometimes, when the thaw comes, the strong current and the whirling blocks of ice make the Marne very dangerous. During most of the year the current is very sluggish, the river being really transformed into a canal by means of locks.

At Meaux, the boat can lie in safety, and our present plan is to continue the meetings there. Though the meetings have not been everywhere as crowded as in summer, yet they have been well attended—were during the miserably wet and dreary October and November weather.

You may be surprised at the double names, but at almost every bridge on the Marne there are two villages—one on each side—hence most of the railway stations have a double name, viz.: “Lagny-Thorigny.” The valley of the Marne is thick with villages, the soil being good.

One of the most gratifying results of the passage of the boat has been that at Varedde-Germigny L’Evêque, (where she spent three weeks during her upward voyage). M. and Mme. C. (Catholics), who were then deeply impressed, bought bibles and hymn books, and began family worship, which they have kept up since, and have during the second visit of the boat found, at last, peace in believing in Jesus. These friends, fearful lest the results of our visit should be lost and anxious for more light, have, though in humble circumstances, placed at the disposal of the Mission a large room in their house (capable of holding, I believe, 200 people), for services to be held every Sunday. Besides they have

offered to drive to Trilport Station, (over two miles) and fetch the speaker, give him dinner and drive him back after the evening meeting. In the face of this liberal offer, (for they only regretted they could not do *more*), the committee could not but accede to their request. A harmonium, chairs, lamps, etc., have been sent, and the meetings will begin, I expect, the Sunday after next, if not to-morrow. M. C. himself will play the harmonium and lead the singing.

It was a great pleasure to talk to these warm-hearted friends. May we find many more such converts willing to work and give themselves trouble and expense to advance Christ's Kingdom. May we *all* learn to *do what we can*, God helping us.

H. J. B.

NATIVE FRENCH PROTESTANT WORK.

[From the *Paris Quarterly*.]

WHY must we help French Protestants? Why don't they help themselves more? Such rather ungracious questions are sometimes asked.

We forget, in asking them, the overwhelming pressure suddenly put upon a very small body of men.* But the real answer is, they *are* helping themselves—in some quarters immensely, marvellously. A letter I have in my hand to-day relates to the work of the "*Eglise Libre*," (Free Church) and the Evangelical Society of France. It is from Pasteur Delatre, pastor at Matha, Charente Inférieure.

Matha, he tells me, is the centre of a very large district, still reputed Catholic, but where, forty-five years ago there was not a Protestant. So long ago as that, a colporteur, traveling to seek out isolated Protestants, and finding none in that

* Proportion of nominal Protestants to population in France, 1 to 40.

Real church-goers, 1 to 50.

Of awakened and zealous Christians, the proportion is, alas, far, far fewer.

region, offered his Bible to the Catholics. They proved the seed of life to a very few, and then, in time, an evangelist was sent, who toiled for thirty years with occasional encouragement.

A visit from Mr. Sainton in 1880, was the means of a powerful awakening. M. Delattre himself was settled there in 1887. He found circles of living Christians in several villages, but all outside of those circles were utter darkness. He was thunderstruck at the ignorance and brutishness of the peasants, the neglect and immoral lives of their priests. The picture was more like that of Rom. I. than anything else. Yet his message was listened to, and himself welcomed, while in his heart there arose an intense and burning longing to bring the message of Salvation to all those thousands.

But how? He was one, and the people many and far scattered. He could not expect the Society to do more. "Without hope from man, I looked to God, and the Lord answered me." An evangelist and two Bible-women were sent—finally two more evangelists. "I had all these people to provide for, for six weeks, and no money, when, at once, the Lord who had sent them, sent also from various quarters the necessary funds. We set to work together. In the first year we reached 36 localities, in the second year 43, now for two years the number has been 64."

There are church members in 22 localities, and the membership has more than doubled in four years, notwithstanding that the conditions of admission are extremely strict. The influence of these churches is far wider than their membership.

Pastor Delattre one day paid three visits at a long distance from his centre, and to people not at all attached to his church. The first was to a sick woman, whose heart's desire was "Peace with God." In another house, he found a woman, who being threatened with blindness was troubled at her want of resignation to God's will. In the third, was

an old man, who burst into tears on seeing the pastor, and silently opening his Testament, put his finger on a page blackened with use, and pointed to Rev. iii. 1, "A name that thou livest, and art dead." "That," he said, "is the case with me. I pass for a good man among men, but the Lord is not content with me."

To sustain this great work, only \$800 comes from outside, all the rest is done by the people themselves, poor as they are. M. Delattre concludes with these thrilling words:—

"We are ten, we should be thirty. Souls are poor, miserable, lost, they need Christ. And we have full liberty to preach the Gospel to them. We in France are passing through a time which is unique, solemn. A great battle is being fought. Not to carry the Gospel everywhere, even to the most retired hamlet, is to fail in our duty; is to be guilty towards souls. To withhold the Lord's money—for what we have is His, if we are saved—when souls are dying, who, by means of that money, might get to know Him, is to repeat the sin of Ananias and Sapphira; it is to say, after Cain, 'Am I my brother's keeper?'"

I do not ask my readers to help this work in particular. That is not my province. I only say, while Frenchmen, pastors, and peasants, are helping themselves so gallantly in districts unvisited by foreign Christians, shall we stint our help to that portion of the vast work which God has so undoubtedly committed to our hands? The French *do* help themselves; therefore, *come over and help them.*

After reading your RECORD if you think it would awaken interest among friends, who have not known about the McAll Mission in France, and the Mission Boat, order some extra copies for distribution at \$1.50 per hundred copies, and scatter them freely; and like good seed, you will reap a harvest in due time.

CIRCULAR LETTER.

DEAR FRIENDS :—Believing that the McALL RECORD, so ably edited by Mrs. L. S. Houghton, should have a much wider circulation, and this being the time for most of your subscriptions to be renewed, it is suggested that, in addition to those you may order for your Auxiliary as heretofore, we supply an extra number for sale for distribution as literature among those whom you may wish to interest. We have arranged with our publishers, after supplying our usual number, to print an extra edition of the RECORD for this purpose, at the rate of \$1.50 a hundred copies. The value of such literature will be great, on account of its being fresh every three months, and giving the latest information of the work at home and abroad. Send in your orders promptly.

If in this way we may increase the circulation to 16,000, we shall be prepared by another year, to supply the RECORD at seven cents a copy per year, instead of twelve. We have only about 200 left of the book, "A Cry from the Land of Voltaire and Calvin," and cannot get any more, but are desirous of having them in use, so will dispose of the remainder at 25 cents each. They did sell when first published at 75 cents. We are hoping that you will send here for copies of "The Cruise of the Mystery" and "Fifine," to present your friends at the holiday season, and to those who do, we would say that if with your order you will send your personal card to be put in the books, we will mail them from here and save you any further care about it. And your Sunday-school library should be enriched by the addition of these books, for they should be read by the youth all over our land.

By order of the Board of Directors,

CAROLINE REMINGTON,

General Secretary.

PHILADELPHIA, November 11, 1892.

RECEIPTS OF THE AMERICAN McALL ASSOCIATION
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Portland Auxiliary	\$131 57	Belvidere Auxiliary	\$106 50
Westbrook—S. Robitschek	\$3 00	Bloomfield—First Presby. Ch. . . .	33 24
VERMONT, \$140.00.		Morristown Auxiliary	175 00
Burlington Auxiliary	\$130 00	Orange "	85 00
St. Johnsbury—Mrs. Horace Fairbanks	10 00	PENNSYLVANIA, \$609.42.	
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Blackstoue—Mrs. N. M. Guillou . .	10 00	" —Friends	5 42
Boston Auxiliary	110 00	MARYLAND, \$208.00.	
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CONNECTICUT, \$478.01.		OHIO, \$325.00.	
Chaplin—Miss J. W. Crosby	\$5 00	Cleveland Auxiliary	\$325 00
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" —Mrs. M. H. Dorrance	2 00	Indiana Auxiliary	\$175 00
" —Mr. H. T. Crosby	2 00	MICHIGAN, \$25.00.	
Farmington—First Congl. S. S. . . .	25 56	Kalamazoo—First Presby. S. S. . . .	\$20 00
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Norfolk Congl. Ch. and Society	106 95	MINNESOTA, \$20.00.	
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" —Mrs. E. B. Huntington	40 00		
" —Rev. & Mrs. N. Beach	5 00		
NEW YORK, \$399.45.			
Ithaca—Union Miss. Society	\$59 00		
New Paltz—Y. P. S. C. E.	5 00		
New York Auxiliary	335 45		

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I do give, devise and bequeath to the American McAll Association the sum of _____ dollars.

FORM OF BEQUEST FOR REAL ESTATE.

I do give and devise to the American McAll Association the following described property.

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